

# *Tashn e Milaad* YAUM E WAFAT PAR?

*Saheeh Taareekh e Wilaadat e*  
*Mustafa* ﷺ

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Tehreer

**Abu Adnan Muneer Qamar**

Transliterator

**Rehan Syed Barey**

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## Table of Contents

Transliterations Notes: .....	3
Nigaah-e-Awwaleen: .....	5
Zahoor-e-Qudsi Yaa Nabi-e-Akram ﷺ Ki Wilaadat-e-Baa-Saadat.....	7
Murawwaja Milaad-un-Nabi ﷺ Ki Sharai Haisiyat (Kitaab-o-Sunnat Ki Raushni Mein) .....	14
Sahaba Ikraam ﷺ Tabaeen, Tabe-Tabaeen aur AimmA Arba ﷺ Ki Nazar Mein .....	17
Qaeleen-e-Eid Milaad-un-Nabi ﷺ Ke Dalaael Aur Unka Jaaeza .....	21
Eteraz 1: .....	22
Jawab: .....	22
Eteraz 2: .....	23
Jawab: .....	23
Eteraz 3: .....	25
Jawab: .....	25
Eteraz 4: .....	26
Jawab: .....	26
Eteraz 5: .....	27
Jawab: .....	28
Eteraz 6: .....	29
Jawab: .....	29
Eteraz 7: .....	30
Jawab: .....	30
Eteraz 8: .....	32
Jawab: .....	32
Reference Book Details .....	35

بسم الله الرحمان الرحيم

## Transliterations Notes:

الحمد لله رب العالمين والصلاة والسلام على سيد الأنبياء والمرسلين نبينا محمد وعلى آله وصحبه  
اجمعين ومن تبعهم باحسان إلى يوم الدين. وبعد!

Mohabbat-e-Rasool ﷺ imaan ka juz hai aur uske baghair kisi musalman ka imaan mukammal nahi. Ahadees, aasaar aur seerat ki kutub se hamen Sahaba Ikraam ﷺ ka Rasool Allah ﷺ se be-panaah mohabbat-o-taazeem ka ilm hota hai.

Jis tarah Nabi ﷺ ki taazeem, aqeedat aur mohabbat Sahaba Ikraam ﷺ aur khair-ul-quroon ke musalman karte the, aaj ke musulmano ke liye bhi zaroori hai ke usi tarah Rasoolullah ﷺ ki taazeem, aqeedat aur mohabbat mein unhi ki itteba aur paerawi kare'n.

Par afsos ka muqaam hai ke aaj musulmano mein taazeem, aqeedat, aur mohabbat ke naam par kai aisi cheeze'n raaej ho chuki hain, jin ko deen ka juz, mustahab amal, aur zaroori amal samjha kar kiya jaa raha hai. Jabke un cheezo'n ka Quran-o-ahadees ki taalimaat mein kaheen bhi zikr nahi milta.

Unhi cheezo'n mein se ek hai, Eid-milaad-un-Nabi ﷺ. Is kitab mein Shaikh Adnan Muneer Qamar (hafizahullah) ne mudallal aur islaahi andaaz mein taareekh-e-wilaadat-e-Mustafa ﷺ, Milaad ki sharai haisiyat ka zikr kiya hai. Iske saath-saath is milaad manaane waalon ke eterazaat, dalaael aur unka radd zikr kiya hai.

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Allah se dua hai ke is kitaab ko behtar se behtar banaane ke liye jisne bhi mashwara diya hai unhe'n duniya-o-aakhirat mein behtar badla ataa farmaae aur meri is koshish ko qubool kare. Aameen

Duaao'n ka taalib,

[Rehan Syed Barey](#)

Riyadh, Saudi Arabia

October 26, 2023, 11 Rabi-us-Saani 1145

## Kalma-e-Tauheed

‘لَا إِلَهَ إِلَّا اللَّهُ’ Deen-e-Islam ki asaas, imaan-o-kufr mein imtiyaaz aur najaat ka raaz hai. Ye wo mazboot kada hai, jise thaamne waala raah-e-haq se kabhi nahi bhatak sakta. Ye kalma shahaadat-e-haq aur daawat-e-haq hai, jis par zameen-o-aasmaan ka nizaam qaaem hai. Aur hisaab-o-kitaab ka amal usi par mauqoof hai. Ye tamaam insaano ki fitrat bhi hai aur tamaam ambiya ki wiraasat bhi, yehi azaab-e-qabr se najaat ka sabab aur Jannat ki kunji hai. Allah Ta’ala tak pohonchne ke liye isi mazboot sahaare ki zaroorat hai. Isi se khush-bakht aur badd-naseeb mein farq kiya jaata hai. Ye insaano par Allah ki sabse badi nemat hai, ye Allah Ta’ala ka bando’n par haq hai. Ye Allah ke alaawa tamaam maabudaan ki nafi karta hai. Khud Allah Ta’ala ne uski gawaahi di. Nez farishto’n aur ahle-ilm ne iski tauseeq ki.

❁ Farman-e-Baari Ta’ala Hai:

Allah Ta’ala, uske farishto’n aur insaaf waale ahle-ilm ne gawaahi di hai ke Allah ke siwa koi Ilaah nahi, wohi ghaalib hikmat waala hai.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ  
قَابِلًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.

(Surah Aale Imran: 18)

## Nigaah-e-Awwaleen:

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ  
اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ: أَمَّا بَعْدُ:

Qaraeen-e-Ikraam! Assalamualaikum wa Rahmatullahi wa Barakatahu,

Har saal maah-e-rabi-ul-awwal ki aamad par islamiyan-e-barre sagheer mein ek bahes chid jaati hai ke Eid Milaad-un-Nabi ﷺ par jashn waghaira karna jaez hai ya nahi? Aur iske sath hi ek doosri qabil-e-tawajjo baat ye bhi hai ke Nabi-e-Kareem ﷺ ki wilaadat-e-baa-saadat kis taareekh ko hui?

Zer-e-nazar kitaabcha mein inhi dono sawaalo’n ka mudallal jawab diya gaya hai. Dar-asal ye to hamari chand radio par hui taqareer hain, jo Radio Muttahida Arab Imaraat, Ummul Qwain ki Urdu Services se kai martaba nashar hui. Aur yehi mauzu hamari kitaab “Seerat Imam-ul-Ambiya” aur “Qubooliyat-e-Aamaal Ki Sharaaet” mein shaaya ho chuka hai. Aur mutaaddid jamati parcho’n<sup>1</sup> mein qist-waar shaaya hua hai. Abh ham ise alag mustaqil risaale ki shakl mein aapki khidmat mein pesh karne ki saadat haasil kar rahe hain.

Ham sabse pehle Allah Ta’ala ke us taufeeq par shukar guzaar hain aur dua-go hain ke ise sharf-e-qubooliyat se nawaaze aur phir apne ahbaab mein se Haafiz Irshad-ul-Haq Saahab (Faazil Madina University, muqem Sharaja) ke bhi mamnoon hain ke unho’n ne taqreer ke scripts ko musalsal tehreer ki shakl mein muntaqil kar diya. Aur iski tabaa-at-o-ishaa-at mein ta-aawoon karne waale tamaam ahaab khusoosan Janab Rahmatullah Khan Sahab (Advocate) aur Janab Shahid Sattar Sahab ke bhi the dil se ehsanmand hain.

جَزَاهُمْ اللَّهُ أَحْسَنَ الْجَزَاءِ فِي الدُّنْيَا وَالْآخِرَةِ

Wassalamu A’alaikum wa Rahmatullahi wa Barakatahu

*Abu Adnan Muhammad Muneer Qamar Nawabuddin,*

Tarjumaan Supreme Court, Al Khobar-o-Daaiya Mataoon, Maraakiz Dawah-o-Irshad  
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2<sup>nd</sup> Jamadil Awwal 1422h – July 23<sup>rd</sup>, 2001

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<sup>1</sup> T: (پَرْچہ) Roznaama, maahnaama, ya hafta-waar akhbaar [Rekhta]

## Zahoor-e-Qudsi Yaa Nabi-e-Akram ﷺ Ki Wilaadat-e-Baa-Saadat

Hazrat Isa ﷺ ke asmaan ki taraf uthaae jaane ke baad arz-o-samaa ke ruhani talluq aur rishta-e-wahi ko munqate hue kam-o-besh 600 saal guzar chuke the. Poori duniya, bil-umoom aur mulk-o-qaum-e-arab, bil-khusoos kuch is tarha ke mazhabi, aqhlaqi, moasherati aur siyaasi inhetaat<sup>2</sup> se do-chaar thi ke poora aalam-e-insaaniyat hi ghataa-top andhero'n mein ghir chuka tha. Insaan ka zameer murjha chuka tha. Tareekiyo'n ne har pehlu se bani-e-adam ko ghere mein le rakha tha aur raushni ki koi kiran door-door tak nazar nahi aati thi.

Khaliq-e-Kaenaat, Maalik-e-Arz-o-Sama ko apni is maqhllooq-e-insaani ke haal par taras aaagaya. Rehmat-e-Ilaahi josh mein aai aur usne bhatki hui insaaniyat ki rehnumaai ke liye aulad-e-Ibrahim khaleelullah aur nasal-e-islam zabeehullah ﷺ se Nabi-e-Aakhir-uz-Zama Rahmat-ul-lil-Aaalameen ﷺ ko paeda farmaya.

Aap ﷺ ki wilaadat ke us yaum-e-saeed ke baare mein Allama Shibli Nomani likhte hain: "Chamanistan-e-daher mein baar-ha rooh-parwar bahaare'n aachuki hain, charqh-e-naadira-e-kaar ne kabhi-kabhi bazm-e-alam us sar-o-saman se sajaai ki nigaah-e'n khaira ho gae'e'n. Lekin aaj (yaane 9 Rabi-ul-Awwal) ki taareekh wo taareekh hai, jiske intizaar mein peer-e-kahan saal-e-dahar ne karodo'n baras sarf kar diye. Sayyar gaan-e-falak isi din ke shauq mein azal se chashm-e-ba-raah the. Chaqh-e-kuhan muddat-haa-e-daraz se isi subah-e-jaan Nawaz ke liye lail-o-nahar ki karwate'n badal raha tha. Kaar-kunaan-e-qaza-o-qadar ki bazm aaraaiyaa'n, aanaasir ki jiddat tartaaziya'n, maah-o-khurshid ki farogh angeziya'n, aabru-baat ki tar-dastiyaa'n, aalam-e-quds ke anfaas-e-paak, tauheed-e-Ibrahim, jamaal-e-yusuf, moajjiz tarzaai-e-musa, jaan nawazai-e-maseeh ﷺ sab isi liye the ke ye mataa-haae giraa'n-qadar Shah-e-Konain ﷺ ke darbar mein kaam aaenge".

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<sup>2</sup> T: (الْخَطَاة) Saabiqa soorat e haal se kami, pasthi, kami [Rekhta]



“Aaj ki subah wohi subhe jaan-nawaz, wohi saa-at-e-himayun, wohi daur-e-farq-faal hai. Arbaab-e-saer apne mehdood pairaaya-e-bayan mein likhte hain ke: ‘Aaj ki raat aiwan-e-kisra ke 14 kangoore gir-gae, aatish kada-e-faaras bujh gaya, darya-e-saawah khushk ho gaya’”. Ye Arhasaat-e-Nabuwwat Dalaael-un-Nabuwwah mein Imam Bayhaqi ne aur (Tabaqaat: V1 P63) mein Ibne Saad ne zikr kiye hain. Magar Allama Muhammad-al-Ghazali ne apni kitaab Fiqh-us-Seerah mein in taabiraat ko ghalat qarar diya hai. (Fiqh-us-Seerah [Takhreej Albani]: P61 [Egyptian edition])

“Lekin sach ye hai ke aiwan-e-kisra nahi, balke shaan-e-ajam, shaukat-e-rom aur auj-e-cheen ke qasr-haae falak-bos, gir pade. Atish-e-faaras nahi, balke hajam-e-shar, aatishkada-e-kufr, aazar-kada-e-gumrahi sard hokar reh gae. Sanam khaano’n mein khaak udne lagi, but-kade khaak mein mil gae, shiraaza-e-majoosiyat bikhar gaya. Nasraaniyat ke aurooq-e-khazaa’n deedah ek-ek karke jhad gae. Tauheed ka ghal-ghala utha, chamanistan-e-saadat mein bahaar aagai. Aftaab-e-hidayat ki shuaae’n har taraf phael gae’n. Akhlaaq-e-insaani ka aaina partau-e-quds se chamak utha. (yaane) Yateem Abdullah, jigar-gosha-e-Aamina, Shah-e-Haram, Hukumran-e-Arab, Farma-rawaa-e-Aalam, Shah-e-Konain, Aalam-e-Quds se Aalam-e-Imkaan mein tashreef farmaae izzat-o-ajlaal hue”. (Seerat-un-Nabi ﷺ Allama Shibli: V1 P170-171)

Aur ye haqiqat ham aage pesh kar rahe hai ke haiyyat daano’n, muarriqo’n aur seerat nigaaro’n ne saheeh-tareen taareekh-e-wilaadat

9 Rabi-ul-Awwal sann 1 Aam-ul-Feel<sup>3</sup> 4, 20 April baroz peer<sup>5</sup> ko hi qarar diya hai.

Aap ﷺ ki wilaadat ke baad Syeda Aamina ne Aap ﷺ ke dada Abdul Muttalib ko paigham-e-masarrat bheja, wo khushi-khushi ghar aae. Aapne unfawaan-e-shabab<sup>6</sup> mein daagh-e-mafaariqat de jaane waale bete ki nishani ko godh mein liya aur Khana-e-Kaaba mein le gae, waha'n dua maangi aur wapas laae. Aur dada ne hi apne us durre-yateem ka naam Muhammad rakha.

Aur Seerat Ibne Hishaam (V1 P159-160) mein likha hai ke: "Aap ﷺ ke dada ne Aap ﷺ ki wilaadat ke 7<sup>th</sup> din Aap ﷺ ka hasb-e-dastoor khatna kiya aur 7<sup>th</sup> din hi Aap ﷺ ka naam bhi rakha". Tafseel ke liye dekhiye (Zaad al Ma'aad: V1 P81-82 [Tehqheeq Arnaout])

Aur ye baat aam mashoor hai ke Nabi ﷺ makhtoon paeda hue the, iske baare mein Allama Ibnul Qaiyyim رحمه الله ne likha hai ke: "Wo hadees saheeh nahi, balke Ibnul Jauzi ne use mauzuaat (man-ghadat riwayaat) mein bayan kiya hai. Is silsila mein koi bhi hadees saheeh saabit nahi aur ye koi Khaassa-e-Rasool ﷺ bhi nahi. Kyounke kitne hi aur log bhi makhtoon paeda ho chuke hain". (Fiqh-us-Seerah lil Ghazali: P61)

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<sup>3</sup> T: Haathi waale waaqia waala saal [RSB]

<sup>4</sup> Tirmizi mein Qais رضي الله عنه bin Makhrama ke alfaaz hain "Main aur Rasool Allah ﷺ A'am-ul-Feel mein paeda hue". Usi riwayat mein hai ke Hazrat Usman رضي الله عنه ne Qabbas رضي الله عنه bin Asheem se poocha: "Tum bade ho ya Rasool Allah ﷺ?" to unho'n ne kamaal-e-adab se jawab diya: "Mujhse bade to Rasool Allah ﷺ hain, albatta main Aap ﷺ se pehle paeda hua tha". (Tohfah-ul-Ahwazi: V10 P88-89 H3698 [Madina edition])

<sup>5</sup> T: Monday [RSB]

<sup>6</sup> T: (عُفُوَانِ شَبَابٍ) Aaghaaz-e-jawaani [Rekhta]

Aise hi aur bhi bohot se umoor, masalan hamal-e-Aamina, shab-e-wilaadat-e-rasool ﷺ mein arhasaat<sup>7</sup>-o-khawaariq<sup>8</sup> kutub-e-taareekh-o-seerat mein bayan kiye gae hain. Jin mein se kuch ghuloo<sup>9</sup> ka natija hain, to kuch ruwaat<sup>10</sup> ke tasaahul<sup>11</sup>-e-qabool ka. Kuch riwayaat zaef hain aur kai mauzu hain. Isi liye hamne unme se kuch naqal nahi kiya. Kyounke sihaah-o-hisaan mein kifaayat hai to zaaaf-o-mauzuaat ki kya haajat?

## Eid Milaad-un-Nabi ﷺ Ke Naam Par Ki Jaane Waali Ye Khushiyaan Wilaadat Par Hain Yaa Wafaat Par?

Eid Milaad-un-Nabi ﷺ manaane ya na manaane ke masla se pehle ye tae karna zaroori hai ke Aap ﷺ ki wilaadat-e-baa-saadat kab hui? Aur Aap ﷺ ne kis din wafaat paai? Taake kahee'n ghalati se Aap ﷺ ki wafat par khushiyaan manaane ka naa-daanista<sup>12</sup> jurm na karte rahe'n.

Is silsile mein ye baat to tamaam muarrikheen aur seerat nigaaro'n mein muttafiq a'alai hai ke Aap ﷺ ki wilaadat-e-baa-saadat ka din peer hai. Aur ashaab-e-taareekh-o-seer par hi bas nahi, khud Nabi ﷺ ki ek (1) saheeh hadees Muslim Shareef mein maujood hai.

Hazrat Abu Qatada ؓ bayan karte hain ke: Nabi ﷺ se peer ke roze ke baare mein poocha gaya to Aap ﷺ ne farmaya: "Ye wo din hai jisme mai paeda hua aur usi din main mab-oos hua, ya mujh par wahee naazil ki gai". (Saheeh Muslim)

Aur Hazrat Abdullah bin Abbas ؓ farmate hain: "Nabi-e-Akram ﷺ peer ke din paeda hue aur peer ke din nabuwwat ka elaan kiya aur peer ke

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<sup>7</sup> T: Peshangoiyaa'n [From google, RSB]

<sup>8</sup> T: Ghair Mamooli [From google, RSB]

<sup>9</sup> T: (عُلُو) Hadd se tajaawuz ya aage badh jaane ki haalat [Rekhta]

<sup>10</sup> T: (رَوَات) Raawi, riwayaat karne waale [Rekhta]

<sup>11</sup> T: (تَسَاهُل) Ghaflet, be-parwaai, susti [Rekhta]

<sup>12</sup> T: (نَا دَانِسْتَه) Be-qasd, sahoon, bilaa-iraada [Rekhta]

din hi wafaat paai aur peer ke din Nabi-e-Akram ﷺ Makka se Madina Taiyyaba ki taraf hijrat ke liye rawaana hue aur peer ke din Madina Munawwara pohonche aur peer ke din hajar-e-aswad ko uthaaya”.

(Majmua-az-Zawaaed; Musnad Ahmad; Tabarani fil Kabeer) Iske ye alfaaz ziyada hain:  
‘فَتَحَ بَدْرَ يَوْمِ الْاِثْنَيْنِ وَنَزَلَتْ سُورَةُ الْمَائِدَةِ يَوْمَ الْاِثْنَيْنِ’

Raha muaamala taareekh-e-wilaadat ka, to us baare mein khud Aap ﷺ se to koi riwayat nahi milti. Albatta Seerat Ibne Ishaq ki ek (1) riwayat se pataa chalta hai ke Aap ﷺ ‘aam-ul-feel’ mein paeda hue. Jis saal ke haathi waale abraha aur uske lashkar ne baitullah shareef par hamla kiya aur ghazab-e-Ilaahi ka shikar hue the. (Ibne Ishaq (Sanad Jaiyyad); Al Fathur Rabbani: V20 P190) Qais bin Makhzam ؓ bayan karte hain ke main aur Rasool Allah ﷺ ek hi saal aam-ul-feel mein paeda hue. ﷺ

Aur Imam Suhaili ؓ ne naqal kiya hai ke: “Haathi maah-e-mohrarram mein Makka aaya tha aur Aap ﷺ us waaqia ke 50 din baad paeda hue the”. Jabke in Imam Suhaili aur Muhammad bin Ishaq ؓ ke ba-qaul jamhoor ahle-ilm ka maslak yehi hai. (Al Fathur Rabbani lil Banaa: V20 P190)

Mashoor mufasssir-o-muarrikh-e-kabeer Haafiz Ibne Kaseer ؓ ne apni Taareekh-al-Bidaaya-wan-Nihaaya mein likha hai ke jamhoor ahle-ilm ka maslak ye hai ke Aap ﷺ Maah-e-Rabi-ul-Awwal mein paeda hue, lekin ye Aap ﷺ us maah ke awwal, aakhir, wast ya kis taareekh ko paeda hue? Iske baare mein muarrikheen aur seerat nigaaro’n ke ba-kasrat aqwaal naqal kiye hain. Kisi ne 2 Rabi-ul-Awwal kaha, kisi ne 8, kisi ne 10, kisi ne 12, kisi ne 13 aur kisi ne 18 aur baaz ne 22 kaha hai aur in sab me raajeh qaul do (2) hain. Ek 12 Rabi-ul-Awwal aur doosra 8 Rabi-ul-Awwal.

Aur Saahib-e-Hidaya ne 8 hi ko raajeh qaarar diya hai. Jo Imam Humaidi ne Ibne Hazam se naqal kiya hai aur kai deegar aimma ne isi ki taeed ki hai. (Al Bidaaya wan Nihaaya: V2 P259-262)

Imam Tabari aur Imam Ibne Khuldoon ؓ ne 12 Rabi-ul-Awwal ko ikhtiyaar kiya hai. (Rahmatulil A’alameen ؓ: V 1 P40 [hashiya])

Aur Imam Ibnul Jauzi رحمہ اللہ ne “Al-Wafa Bi Ahwaal-al-Mustafa” (V1 P154 [Riyadh edition]) mein 10 Rabi-ul-Awwal ko awwaliyat di hai. Jabke maazi-qareeb ke 2 azeem seerat nigaro’n mein se Allama Qazi Sulaiman Mansoorpuri ne apni kitaab “Rahmatullil A’alameen” mein aur Allama Shibli ne “Seerat-un-Nabi ﷺ” mein 9 Rabi-ul-Awwal ba-mutaabiq April 20<sup>th</sup>, 571 CE ko az-roo-e-tehqheeq jadeed saheeh-tareen taareekh-e-wilaadat qarar diya hai. (Shibli: V1 P171; Qazi: V1 P40)

Isi taareekh ko Muhammad Talat arab ne “Taareekh Dol-ul-Arab” mein saheeh qarar diya hai. (Qazi: V1 P40 [hashiya], V2 P367 [hashiya]; Al Qadwah-al-Kamelah lil Anzar Muhammad: P7)

Aur Misr<sup>13</sup> ke maarooof maahir-e-falakiyaat aur maarooof haiat-daan<sup>14</sup> Mahmood Pasha Falaki ne apni kitaab “At-Taqqweem-ul-Arbi Qabl-al-Islam-o-Taareekh Milaad-ur-Rasool-wa-Hijra” mein dalaael-e-riyaazi ki roo se mutaaddid zaaiche<sup>15</sup> bana kar saabit kiya hai ke: “Aam-ul-Feel Maah-e-Rabi-ul-Awwal mein yaum-ul-ithnain<sup>16</sup> ki sehat ke pesh-e-nazar aur farzand-e-Rasool ﷺ Hazrat Ibrahim عليه السلام ke yaum-e-wafat par suraj grahan lagne ke hisaab ko madde-nazar rakha jaae to Aap ﷺ ki wilaadat ki saheeh taareekh 9 Rabi-ul-Awwal hi aati hai. Jabke shamsi-eeswi taqdeem ke hisaab se Aap ﷺ ki wilaadat ka waqt 20 April 571CE ba-roz peer ki subah banta hai”. (Hadaaeq-ul-Anwaar: V1 P29; At Taqqweem al Arabi: P36-39)

Mahmood Falaki ne jo istidlaal kiya hai, wo kai safho’n mein aaya hai. uska khulasa ye hai:

① Saheeh Bukhari mein hai ke Ibrahim عليه السلام (Aap ﷺ ke sagheer-us-sinn saahibzaade) ke inteqal ke waqt aftar mein grahan laga tha. Aur ye 10h tha aur us waqt Aap ﷺ ki umr 63 saal thi.

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<sup>13</sup> T: Egypt [RSB]

<sup>14</sup> T: (هَيْئَت دَان) Maahir-e-falkiyaat, astronomer [Rekhta]

<sup>15</sup> T: (ذَائِجَه) Astronomical table [Rekhta]

<sup>16</sup> T: Monday [RSB]

② Riyazi ke qaaede se hisaab lagaane se maaloom hota hai ke 10h ka grahan January 7<sup>th</sup>, 632CE ko 08:38<sup>17</sup> par lagaa tha.

③ Isi hisaab se ye saabit hota hai ke agar qamari 63 baras peeche hathe'n to Aap ﷺ ki paedaaish ka saal 571h hai. Jisme az-roo-e-qawaaed-e-haiyyat Rabi-ul-Awwal ki pehli taareekh April 12<sup>th</sup>, 571CE ke mutaabiq thi.

④ Taareekh-e-wilaadat mein ikhtilaaf hai, lekin is qadar muttafiq-alae hai ke wo Rabi-ul-Awwal ka mahina aur doshumba yaane peer ka din tha aur taareekh 8-12 tak mein munhasir hai.

⑤ Rabi-ul-Awwal mazkoor ki in taareekho'n mein doshumba ka din sirf 9<sup>th</sup> ko padta hai. In wujooh ki binaa par taareekh-e-wilaadat qatan April 20<sup>th</sup>, 571CE thi aur Rabi-ul-Awwal ki 9 taareekh aur 12 Rabi-ul-Awwal ki riwayat mashoor to hai, magar wo hisab se saheeh saabit nahi hoti. Ba-hawaala (Seerat-un-Nabi ﷺ: V1 P171-172 [Quran Mahel, Karachi edition])

Is sab tafseel se maaloom hua ke Aap ﷺ ki paedaaish 12 Rabi-ul-Awwal ko nahi, balke saheeh taareekh 9 Rabi-ul-Awwal hai. Haa'n, Aap ﷺ ki wafaat zaroor 12 Rabi-ul-Awwal ko hui thi. Jaisa ke maaroof kutub-e-taareekh-o-seer se maaloom hota hai. Jiski mufassal tehqheeq ka ye mauqa nahi. Yaha'n sirf hame'n itna hi arz karna hai ke hamare bhai jis taareekh ko khushiya'n manaate hain, wo Nabi-e-Kareem ﷺ ka yaum-e-paedaaish nahi, balke yaum-e-wafaat hai. Aur chand saal pehle, balke aaj tak "Baarah-wafaat" ke naam se mashoor hai, to wafat-e-sarwar-e-kaaenaat ﷺ par khushiya'n? 'این چه بوالعجبی است؟'

Allah Ta'ala is pehlu par tawajjo dene aur sochne ki taufeeq bakhshhe. Ameen

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<sup>17</sup> T: Time [RSB]

## Murawwaja Milaad-un-Nabi ﷺ Ki Sharai Haisiyat (Kitaab-o-Sunnat Ki Raushni Mein)

Poore aalam ke musalmano aur bil-khusoos islamiyaan-e-barre-sagheer ka ek tabaqa is baat ka aadi ho chuka hai ke 12 Rabi-ul-Awwal ko Eid Milaad-un-Nabi ﷺ ke naam se jashn manaae aur juloos nikaale. Akul-o-sharb ki daawat kare aur qawwaliya'n sune. Jabke doosra tabqa is jashn ko shar-an najaaez qarar deta hai.

Is mukhtalif-fiya masla aur aise hi deegar ikhtilaafi masaael ke silsile mein quran-e-paak ne hame'n kai behtareen usool diye hain:

① Tanazaat ko awwal to sire se hawaa hi na di jaae. Taake ummat ki ijtemaai quwwat mein kamzori na paeda ho. Jaisa ke Surah-al-Anfaal mein irshad-e-Ilaahi hai:

Aur Allah Ki Aur uske Rasool Ki Farmabardari Karte Raho, Aapas Mein Ikhtilaaf Naa Karo. Warna Buzdil Ho Jaaoge Aur Tumhari Hawa Ukhad Jaaegi Aur Sabar-o-Sahar Rakho, Yaqeenan Allah Ta'ala Sabar Karne Waalo'n Ke Sath Hai.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا  
وَكُذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.  
(Surah-al-Anfaal: 46)

② Aur agar kabhi kisi muaamala mein ikhtilaaf ho hi jae to us cheez ko Allah aur uske Rasool ﷺ ki adaalat mein le jao aur waha'n se jo faisla saadir ho, use qabool karlo. Jaisa ke Surah-an-Nisa mein farman-e-Ilaahi hai:

Phir Agar Kisi Cheez Mein Ikhtilaaf Karo, to Use Lautao Allah Ta'ala Ki Taraf Aur Rasool Ki Taraf. Agar Tumhe'n Allah Ta'ala Par Aur Qiyamat Ke Din Par Imaan Hai. Ye Bohot Behtar Hai Aur Ba-etebaar Anajam Ke Bohot Accha Hai.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ  
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ  
وَأَحْسَنُ تَأْوِيلًا.  
(Surah-an-Nisa: 59)

③ Aur jab Allah aur uska Rasool ﷺ faisla kar de'n to use bilaa-choo'n-o-charaa qabool kar lena hi imaan ki salamati ka zaamin hai. Jaisa ke Surah-an-Nisa mein irshad-e-Ilaahi hai:

So Qasam Hai Tere Parwardigaar Ki! Ye Momin Nahi Ho Sakte, Jab Tak Ke Tamaam Aapas Ke Ikhtilaaf Mein Aapko Haakim Naa Maan Le'n. Phir Jo Faisla Aap Un Mein Kar De'n Usse Apne Dil Mein Kisi Tarha Ki Tangi Aur Na-khushi Naa Paae'n Aur Farmabardari Ke Sath Qabool Kar Le'n.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يَحْكُمُونَكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

(Surah-an-Nisa: 65)

Is aayat se maaloom hua ke Aap ﷺ ke faisla ke khilaaf dil mein zarra bhar bhi tangi aur naa-pasandeedgi ki jaae to ye imaan ke manaafi hai.

Chunache hadees mein Irshad-e-Nabawi ﷺ hai: "Tumme se koi shakhs momin nahi ho sakta, jab tak ke uski khuwahish-e-nafs mere laae hue tareeqe (deen) ke taabe na ho". (Tafseer Ibne Kaseer Surah Ahzab: 36)

Aur Surah-al-Ahzaab ki aayat 36 mein farmaya:

④ Jab Allah aur Rasool ﷺ koi faisla kar de'n to phir kisi ko ye ikhtiyaar nahi ke apni marzi se koi aur raah apnaae, balke us faisle ko qabool karna hi hoga. Irshad-e-Ilaahi hai:

Aur (dekho) Kisi Momin Mard-o-Aurat Ko Allah Aur Uske Rasool Ke Faisla Ke Baad Apne Kisi Amr Ka Koi Ikhtiyaar Baaqi Nahi Rehta (yaad rakho) Allah Ta'ala Aur Uske Rasool Ki Jo Bhi Nafarmani Karega Wo Sareeh Gumrahi Mein Padega.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا.

(Surah-al-Ahzaab: 36)

Allah Ta'ala ke ataa-farmooda usool (apne tanazaat ko Allah aur uske Rasool ﷺ ki taraf pher-do) ke pesh-e-nazar jab is jashn-e-milaad jaise



ikhtilaafi masla ka hal talash karne ke liye kitaab-e-Ilaahi ko khole'n. Uske 30 Paaro'n, ya 114 Surah ko awwal-taa-aakhir padh jaae'n. Aapko koi ek bhi aisi aayat nahi milegi, jisme murawwaja jashn manaana saabit ho. Lehaza adaalat-e-Ilaahi ka faisla milaad manaane waalo'n ke haq mein na hua aur jis kaam ka Allah Ta'ala ne hukm nahi diya, use sar-anjaam dekar ajr-o-sawaab ki tawaqqo<sup>18</sup> rakhna kaar-e-abas<sup>19</sup> hai.

Aur, jab ham irshad-e-Ilaahi ke mutaabiq doosre saalis<sup>20</sup> ya adaalat-e-Mustafa ﷺ ka ruqh karte hain, to Aap ﷺ ki hayaat-e-taiyyaba aur seerat-e-a'trah ka mutaala-a ye baat waazeh kar deta hai ke Aap ﷺ ne na khud apni wilaadat ke din jashn manaaya, aur na hi is baat ka kisi ko hukm farmaya hai. Aur ye baat bhi nahi ke Aap ﷺ ne shayad ghurbat-o-iflaas ki wajah se aisa na kiya ho. Balke agar Aap ﷺ ki Makki zindagi ko mehdood maano'n mein qadre tang-dasti ki zindagi bhi samajh liya jaae to hijrat-e-madina ke baad 10 saal ke dauraan Aap ﷺ daulat-e-islamiya ke bani-o-haakim ho gae the.

Arab-o-ajam aur mumaalik-e-mashriq-o-maghrib ke tamaam khazane Aap ﷺ ke qadmo'n mein dher ho gae the. Magar is faarigh-ul-baali<sup>21</sup> ke bawujood bhi Aap ﷺ ne taa-dam-e-aakhir kisi saal bhi is qism ki eid aur jashn nahi manaya tha. Aur jab khud saahib-e-milaad ne aisa nahi kiya. Aur na hi karne ka hukm diya, to aise kaam ko sar-anjaam dena kis tarha neki-o-sawab ho sakta hai?

Agar us kaam mein neki-o-sawab hota ya koi bhi deeni ya duniyawi faaeda hota to Aap ﷺ apne sahaba ﷺ ko zaroor uska hukm de dete. Kyounke Aap ﷺ ki shaan mein to khud Allah Ta'ala ne Surah-at-Tauba mein irshad farmaya hai:

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<sup>18</sup> T: (تَوَقُّع) Ummeed, aas, bharosa [Rekhta]

<sup>19</sup> T: Laayani, Be-faaeda [From google, RSB]

<sup>20</sup> T: (ثَالِث) Wo teesra shakhs jo fariqain ke maa-bain nazaa' ko suljhaane ka waasta ho [Rekhta]

<sup>21</sup> T: (فَارِغُ الْبَالِي) Khush-haal, be-fikri, aazaadi [Rekhta]

Tumhare Paas Ek Aise  
 Paighambar Tashreef Laae Hain  
 Jo Tumhari Jins Se Hain Jin Ko  
 Tumhari Muzarrat<sup>22</sup> Ki Baat  
 Nihaayat Giraa'n Guzarti Hai, Jo  
 Tumhari Manfa-at Ke Bade  
 Khwaahishmand Rehte Hain,  
 Imaan Waalo'n Ke Sath Bade Hi  
 Shafeeq Aur Meherbaan Hain.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا  
 عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ  
 (Surah-at-Tauba: 128)

Aise shafeeq Nabi ﷺ apne Sahaba Ikraam ﷺ ko kisi neki se kaise mehroom rakh sakte the? Aap ﷺ ki zindagi-e-Mubarak se qaulan-o-fe'lan 2 hi eid ka pataa chalta hai, jo Eid-ul-Fitr aur Eid-ul-Adha hain. Aur teesre naam ki eid ka tasawwur tak nahi milta. Albatta Aap ﷺ ke baaz irshadat mein yaum-e-juma ko eid, balke dono maaroof eido'n se bhi afzal qarar diya hai.

Behrehaal mauqa hone aur koi amar-e-maane'<sup>23</sup> bhi na hone ke bawujood Aap ﷺ ka na khud jashn manaana, na uska hukm dena, is baat ka waazeh suboot hai ke ye koi kaar-e-khair nahi.

## Sahaba Ikraam ﷺ Tabaeen, Tabaeen aur Aimma Arba ﷺ Ki Nazar Mein

Kitaabullah aur Sunnat-e-Rasool ﷺ ki raushni mein murawwaja jashn-e-Milaad-un-Nabi ﷺ ki sharai haisiyat ke baare mein arz kiya jaa chuka hai. Ke ye na Quran se saabit hai aur naahi Nabi-e-Akram ﷺ se, na qaulan aur na amalan.

Sunan-e-Arba mein Hazrat Irbaz bin Saariya ﷺ se marwi hai: Unho'n ne kaha, Rasool Allah ﷺ ne hame'n aisa pur-asar waaz farmaya, jisse hamare dil khauf-zada ho gae aur ankhe'n ashkbaar ho gae'n. Hamne

<sup>22</sup> T: (مَضَرَّتْ) Zarar, nuqsan, khasaara, jismaani takleef [Rekhta]

<sup>23</sup> T: (امر مانع) Manaa karne waala ya rokne waala hukm [RSB]

arz kiya! Ye to goya alwidaai waaz maaloom ho raha hai. Hame’n wasiyyat farmae’n.

To Aap ﷺ ne farmaya: “Main tumhe’n taqwa (Allah ke khauf) aur simaa’-o-taa-at ki taakeed karta hoo’n. Agarche tum par koi habshi ghulam ameer banaa diya jaae. Pas tum mein se jo shakhs mere baad zinda raha, wo bohot bade ikhtilaafaat ko dekhega (yaane ikhtilaafaat se do-chaar hoga) pas tum par meri aur mere hidayat-yaafta Khulafa-e-Rashideen ﷺ ki sunnat par amal-paera hona laazim hai. Aur (is sunnat) ko mazbooti ke sath pakde rakaho aur deen mein nai-nai baate’n daakhil karne se bacho aur har nai baat (deen mein daakhil karna) bidat hai aur har bidat gumrahi hai aur har gumrahi aag mein (le jaane waali) hai”. (Tafseer Qurtubi: V7 P138-139; Tirmizi; Ibne Majah; Ar Risaala: P32 mein Abu Bakar Al Jazaeri ne farmaya: ‘الانصاف في المولد من القلوب والجفاف’; At Targheeb wat Tarheeb: V1 P58; Abu Dawood; Tirmizi; Ibne Majah; Ibne Hibban)

Aur Saheeh Muslim mein hai: “Beshak Rasool Allah ﷺ apne khutba mein farmaya karte the. Behtareen hadees Allah Ta’ala ki kitaab hai aur behtareen tariqa Rasool Allah ﷺ ka tariqa hai aur badtareen kaam wo hain, jo (deen mein) nae ejaad kiye gae aur har bidat gumrahi hai”. (Saheeh Muslim)

Sunan Nasai ki riwayat mein hai: “Aur har nai baat bidat hai aur har bidat aag mein (le jaane waali) hai”.

Sunan Nasai ke alaawa Sunan-e-Arba, Musnad Ahmad, Musnad Abu Yaala aur Tabari ki mutaqaarib-ul-alfaaz<sup>24</sup> waali ek hadees mein Aap ﷺ ne irshad farmaya hai: “Yahood 71 firqo’n mein aur Nasaara 72 firqo’n mein aur ye meri ummat 73 firqo’n mein bat jaaegi aur unme se ek (1) ke siwa baaqi sab jahannami ho’nge”. Sahaba Ikraam ﷺ ne poocha ke wo najaat paane waala firqa kaunsa hoga? To Aap ﷺ ne irshad farmaya: “Najaat wo log paae’nge, jinka amal mujh jaisa aur mere Sahaba Ikraam ﷺ jaisa hoga”. (Aur ek riwayat ke mutaabiq: “Aur mere sahaba ﷺ ke aaj ke amal jaisa hoga”). (Mishkat [Tehqheeq Albani]: V1 P61; Tafseel ke liye dekhiye Al Mara’ah lil Allama Obaidullah Rahmani: V1 P269-279 [Maktaba Athariyya, Sangla Hil,

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<sup>24</sup> T: Qareeb-qareeb alfaaz waali [RSB]

Shekhupura]; Saheeh Abu Dawood: H3842; Saheeh Tirmizi: H2128; Ibne Majah: H3991-3992; Mawaarid-uz-Zaman; Ibne Hibban: H1834; Mustadrak Haakim: V1 P128; Musnad Ahmad: V2 P332; Saheeh-al-Jaame lil Albani: H1082-1083; Silsila Ahadees-us-Saheeha: H203 & H1492) Ye ahadees Hazrat Abu Huraira, Hazrat Abdullah bin Umar aur Hazrat Auf bin Maalik ؓ se marwi hai.

In hadeeso'n se maaloom hua ke Aap ؐ ne kitaab-o-sunnat ke baad Khulafa-e-Rashideen ؓ aur aam Sahaba ؓ ke tareeqe ko bhi motabar aur zariya-e-najaat qarar diya hai aur jab ham Khulafa-e-Rashideen ؓ aur Sahaba Ikraam ؓ ki hayaat-e-taiyyaba ka mutaala-a karte hain, to ba-kasrat waaqiaat se maaloom hota hai ke wo Nabi ؐ ke ek ishaara-e-abroo par apna maal-o-jaan qurban karne ke liye betaab rehte the. Aap ؐ ko dil-o-jaan se chaahte the. Aap ؐ ke ahkaam-o-irshadaat par amal paera hona apne liye saadat samajhte the. Balke Aap ؐ ki sunnat par mar-mit-te the.

Lekin jab ham is murawwaja Eid Milaad-un-Nabi ؐ ko talash karte hain to unki zindagiyo'n mein iska kahee'n suraagh tak nahi milta. Naa khalifa-e-awwal Hazrat Abu Bakar Siddiq ؓ ke zamane mein na Hazrat Umar Farooq ؓ ke ahd-e-khilaafat mein, na Hazrat Usman Zunnurain ؓ ke ahd mein, na Hazrat Ali ؓ ki zindagi mein. Aur na hi 140,000 se bhi ziyada Sahaba Ikraam ؓ mein se kisi ke qaul-o-amal se iska suboot milta hai. Aur jo amal mauqa aur gunjaaish hone ki mumaaniyat bhi koi na hone ke bawujood rasool ke shaedaaiyo'n aur Mustafa ؐ par mar-mitne waalo'n ki nazro'n se poshida raha ho. Wo yaqeenan shariyat-e-islamiya ka juz nahi ho sakta.

Yaa phir hame'n us bad-gumaani ka khulkar izhar kar dena chaahiye ke Sahaba Ikraam ؓ ko nauzubillah Nabi-e-Akram ؐ se mohabbat na thi, ya kam-az-kam utni hi thi, jitni aaj ke jashn manaane waalo'n ko hai.

Saheeh Bukhari-o-Muslim mein irshad-e-nabawi ؐ hai: "Tamaam zamano'n se behtareen zamana mera zamana hai, phir un logo'n ka jo uske baad waale hain aur phir un logo'n ka jo unke baad waale hain". (Bukhari-o-Muslim; Mishkat: V3 P1695 [Tehqheeq Albani])

Yaha’n Aap ﷺ ne qiyamat tak aane waale logo’n mein se apne aur apne sahaba ﷺ, phir taabaeen, aur uske baad taba-tabaeen ke 3 zamaano ko quroon-e-khair qarar diya hai. Aur is Milaad-un-Nabi ﷺ ke baare mein sahaba-o-tabaeen aur taba-tabaeen (رضى الله عنهم ورحمه الله عليهم اجمعين) mein se kisi se kuch manqool nahi ke in 3 sadiyo’n mein hi kisi ne ye eid saalis manaai ho.

Aur bil-aakhir 4 maarroof fiqhi mazaahib ke aimma-e-mujtahideen Hazrat Imam Abu Hanifa ﷺ, Imam Shafai ﷺ, Imam Maalik ﷺ aur Imam Ahmad bin Hambal ﷺ ki ijtihaadi masaai<sup>25</sup> aur kutub-e- fiqa ka mutaala-a kare’n. Aapko kisi imam sahab ke yaha’n is eid ka zikr nahi milega. Aur na deegar fuqaha-o-mohaddiseen mein se kisi ne iska hukm diya hai.

To phir saahibo! Jo cheez khair se bhare hue 3 zamaane, balke islam ke pehle 625 baras tak maujood na thi. Use jaez-o-sawab qarar dena shariyat-saazi aur sena-zori ke siwa kuch nahi.

Aur jashn-e-milaad ki haisiyat us waqt aur bhi khatarnaak ho jaati hai, jab usme raag-rang aur gaane-bajaane ka unsur<sup>26</sup> shaamil ho jae, chaahe use qawwaali kahe’n ya koi bhi naam de le’n. Aur jab julooso’n mein mard-o-zann ka ikhtilaat<sup>27</sup> ho, to waha’n kya-kya buraiya’n janam na lengi. Aur phir zikr-o-dua ke apne banaae hue tariqe jinme kisi ko bidat kaha jaa sakta hai, to kai shirk par muntij<sup>28</sup> hote hain. Jaise dua-o-nida-e-ghairullah waghaira. Isi tarha un jalse julooso’n mein Nabi-e-Akram ﷺ ki shaan mein ghuloo kiya jaata hai, yaha’n tak ke Aap ﷺ ko muqam-e-uloohiyat, balke usse bhi oopar chadha diya jaata hai.

Jaisa ke ek jaahilana sher hai

Allah Ka Pakda Chudaae Muhammad ﷺ

Muhammad ﷺ Ka Pakda Chudaa Koi Nahi Sakta

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<sup>25</sup> T: (مَسَاعِي) Koshishe’n, daud-dhoop, mehnate’n [Rekhta]

<sup>26</sup> T: (عُنْصُر) Juz, hissa, factor, element [Rekhta]

<sup>27</sup> T: (اِخْتِلَاف) Khalat-malat hone ki kaifiyat, mel-jol, be-takallufi ki guftagu ya isharaat [Rekhta]

<sup>28</sup> T: (مُنْتَج) Nateeje dene waala, nateeja-khez [Rekhta]

Ye had se ziyada badhaana, isi ghuloo ki ek misaal hai.

Isi tarha Aap ﷺ ko noor-e-mujassam aur aalim-ul-ghaib saabit karna waghaira bhi hain. Jinki tafseel ka yaha'n mauqa nahi.

## Qaeleen-e-Eid Milaad-un-Nabi ﷺ Ke Dalaael Aur Unka Jaaeza

Ham Eid Milaad-un-Nabi ﷺ ki sharai haisiyat ke baare mein zikr kar aae hain ke iska Ahd-e-Risalat-o-Khilaafat aur Duar-e-Sahaba-o-Tabaeen (رضى الله عنهم ورحمه الله عليهم اجمعين) se koi suboot nahi milta. Balke 7h 625CE mein Sultan Salahuddin Ayyubi ke behnoi aur Mosul ke qareebi shaher Arbil ke governor Muzaffar Abu Saeed Kokabri ne ise riwaaj diya. Wo mehfil-e-milaad mein bhaand, miraasi, raag-o-rang, aur nachne waalo'n ko jama karta aur raag sunta aur gaana-baaja sunkar khud bhi naacha karta tha. (Al Bidaya wan Nihaya: 7/13/137 [Darul Maarif Beirut edition]; Al Insaaf lil Jazaeri: P31-34 [Jamiat Ahyaat-Turaas, Kuwait])

Aur muallif "Al Ibda Fee Madhaar al Ibtida" ne likha hai: "Eesaaiyo'n ke Christmas ki dekha dekhi mein misri fatimiyo'n<sup>29</sup>ne jash-e-milaad ko riwayat diya tha". (Kalimatul Haq lil Abdullah Aal Mahmood: P50)

Aur quroon-e-oola mein iska suboot na hone aur 7th sadee mein aakar shuru hone ki wajah se hi ahle-ilm ne ise bidat qarar diya hai. (Maqaala lil Shaikh Bin Baaz, Majallah Al Jaamia-al-Islamiya, Madina Munwwara: Jild5 Shumara 4 Majriya 1974CE; Fataawa-al-Manaar by M. Rasheed Rida; V5 P2111 Fataawa number 765 [Egypt edition])

Is milaad ke jawaaz ka fatwa sabse pehle Malik Muzaffar ke ahd ke ek Maulwi Shaikh Abul Khattab Ibne Dahiya ne ek (1) risaale "At Tanweer Fee Maulid al Basheer-un-Nazeer" mein diya. Jiski taaleef par use Malik Muzaffar ne 1000 dinar inaam diya tha. (Al Bidaaya wan Nihaya: 7/13/137; Al Insaaf: P34-35)

Aur us maulwi Ibne Dahiya ko kubaar ulama-e-hadees ne kazzab, na-qaabil-e-etebaar, ghair saheeh-un-nasab, be-tuki aur fuzool baate'n

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<sup>29</sup> T: (فاطمي) Ek hukmraan khandaan jis ne north africa baad mein misr mein 909ce se 1171ce tak hukumat ki [Rekhta]

karne waala qarar diya hai. Jiski tafsilaat “Al Bidaya wan Nihaaya” (7/13/137) aur “Lisaan-ul-Mizaan” (V4 P296-297) mein dekhi jaa sakti hain.

Aise oot-pataang maulwi ke fatwe ki jo haisiyat ho sakti hai, wo zahir hai. Aur phir uske peeche maulwiyo’n ki ek bheed lag gai aur mutakhireen-e-milaadiyo’n ne iske jawaaz ke jo dalaael diye hain, unke zikr aur un par bahes-o-tanqeed ke liye to ek taweel maqaala<sup>30</sup> darkaar hai. Albatta yaha’n mahez isharo’n mein mukhtasaran arz kar rahe hain. Masalan:

#### Eteraz 1:

Kaha jaata hai ke agar milaad bidat hai to ye bidat-e-hasana hai. Aur iski kai misaale’n saabiq mein paai gai hain. Jaisa ke namaz-e-taraweesh ki jamaat hai. Ye Nabi-e-Kareem ﷺ se to sirf 3 din ba-jamaat saabit hai. Phir ahd-e-farooqi mein Hazrat Umar Farooq ؓ ne poora mahina jamaat ka ijra<sup>31</sup> kiya aur baa-jamaat namaz adaa karte logo’n ko dekh kar farmaya: “Ye acchi bidat hai”, isi tarha milaad bhi hai.

#### Jawab:

Namaz-e-taraweesh ko bidat kehna durust nahi. Kyouнке ye bidat tab hoti, jab iska Nabi-e-Kareem ﷺ se koi suboot hi na milta. Halaanke aisa nahi, balke deegar kutub-e-hadees ke alaawa khaas Saheeh Bukhari mein Hazrat Ayesha ؓ se marwi hadees mein mazkoor hai ke 3 din Nabi-e-Akram ﷺ ne baa-jamaat taraweesh padhai. Lekin chauthi (4) din taraweesh ki jamaat ke liye Aap ﷺ tashreef na laae. Jiska sabab ye bataaya: “Mujhe khadsha<sup>32</sup> hai ke kahee’n tum par farz na kardi jaae aur tum iski pabandi ke sath adaaegi se aajiz aajao”.

Phir jab Nabi-e-Kareem ﷺ is duniya se tashreef le gae aur taraweesh ki farziyyat ka khadsha zaael ho gaya, to firaausat-e-farooq ؓ ne alag alag

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<sup>30</sup> T: (مقاله) Kisi mauzoo par ilmi, adabi tehreer, article, thesis [Rekhta]

<sup>31</sup> T: (إجرا) Jaari karna/hona, ibtida, nashr-o-ishaa-at [Rekhta]

<sup>32</sup> T: (خَدَشَه) Fikr, andesha, khatra [Rekhta]

taraweeh padhne ki bajaee ittefaq-o-ittehad ki barkat ke pesh-e-nazar Nabi ﷺ ki sunnat ke mutaabiq baa-jamaat adaaegi ka ijra farmaya. Aur apne irshad mein bidat ka jo lafz istemaal farmaya hai wo bhi apne mutabadir-o-maaroo<sup>33</sup> maano'n mein nahi hai. Balke ye mashaakila (yaane shaklan milta-julta) hai. Jo-ke arbo'n mein maarooof tha, ke aisa lafz istemaal karna jisse uske asal maane nahi, balke koi doosre maane muraad hote hain.

Khud Quran-e-Kareem mein is mashaakilah ki misaal maujood hai. Surah-al- Baqara mein irshad-e-Ilaahi hai:

Allah Ka Rang Ikhtiyaar Karo Aur  
Allah Ta'ala Se Accha Rang Kiska  
Hoga.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً  
(Surah-al-Baqara: 138)

Yaha'n صِبْغَةُ 'Sibghah' se muraad rang ya powder nahi, balke islam muraad hai.

Isi tarha qaul-e-Farooq mein bidat se muraad hai: "Guzishta ayyam mein na paai jaane waali cheez ko wujood mein laana". Jabke ye bhi nahi ke bilkul ye saabiqa mein maujood na thi. Balke iska ijra sunnat-e-rasool ﷺ hone ke pesh-e-nazar hi kiya gaya tha.

## Eteraz 2:

Kaha jaata hai ke Quran-e-Kareem par e'raab<sup>34</sup> nahi the, wo Hajjaj bin Yusuf Thaqhafi ne lagwaae. Phir ye amal bhi bidat hua.

## Jawab:

Ye mahez mughalta aur ghalat fehmi hai, warna e'raab-e-quran 'bidat' ke zimn mein hargiz nahi aata. Balke ye 'Masaaleh mursalah'<sup>35</sup> ke baab

<sup>33</sup> T: (مُتَّبَذِرٍ) Zehen meni jald aane waala, wo baat jiski taraf zehen fauran muntaqil ho [Rekhta]

<sup>34</sup> T: (اِعْرَابٍ) Harakaat, zer, zabar, pesh, jazm aur tashdeed [Rekhta]



<sup>35</sup> T: (مَصَالِحُ مُرْسَلَةٍ)



mein se hai. Yaane ‘Deeni umoor mein se kisi harj ko rafa’<sup>36</sup> karne aur kisi zaroori amar ki hifaazat ke liye koi iqdaam karna’. Baat dar-asal ye thi ke ahd-e-Hajjaj mein daulat-e-islamiya bohot ziyada phael gai thi aur arab-o-ajam ka ikhtilaat aur baaham rishtadariya’n ho rahi thee’n. Jiske natije mein loghat-e-arbi mein kamzori aane lagi. Aur lehan (yaane qawaaed ki khilaaf-warzi) aam hota gaya. Hatta ke khud Hajjaj ek faseeh-o-baleegh arab hone ke bawujood Quran-e-Kareem ke baaz huroof mein lehan karta jaata tha. Aur zer waale huroof ko zabar ya zabar waale ko zer se padh jaata tha aur Yahya bin Yaa’mar ne us par nakeer<sup>37</sup> bhi ki thi. (Al Bidaaya wan Nihaaya: 5/9/126)

Lehaza hifaazat-e-talaffuz ke liye e’raab zaroori tha, kyonke ‘jis cheez ko bahgair koi waajib adaa na kiya jaa sake, wo bhi waajib hoti hai’. Lehaza e’raab-e-quran ko qatan milaad ke liye ba-taur-e-istidlaal istemaal nahi kiya jaa sakta aur un masaaleh mursalah ki kai deegar misaale’n bhi maujood hain. Masalan: Jama-o-tadween-e-quran, jo-ke ahd-e-Siddiqi-o-USmani mein amal mein aai, wo bidat ki qabeel<sup>38</sup> se hargiz nahi ho sakti. Kyonke hifaazat-e-quran musalmano par waajib hai aur ye umoor kamaliyaat-o-tehsinaat ke baab se hain.

Juma ki pehli azaan, masaajid ke minaare, mehraab, masaajid mein loud speaker ka istemaal bhi isi qabeel-e-musaaleh se hai. (Al Insaaf: P20-26)

Aur Hazrat Abu Bakar Siddiq  ka manieen-e-zakat<sup>39</sup> se jung karna, Hazrat Umar Farooq  ka ek (1) majlis ki teen (3) talaq ko hi naafiz kar dena aur sadaqaat se muallafatul-quloob<sup>40</sup> ka hissa band karna. Khiraaj,

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<sup>36</sup> T: (رَفْع) Kisi kaifiyat ke hat jaane, door ho jaane ya zaaal ho jaane ka amal [Rekhta]

<sup>37</sup> T: (نَكِير) Eteraaz, inkaar, tardeed, nafi, radd [Rekhta]

<sup>38</sup> T: (قَبِيل) Qism, giroh, silsila, sort, kind, category [Rekhta]

<sup>39</sup> T: Zakat dene se inkaar karne waale [RSB]

<sup>40</sup> T: (مَوْلَعَةُ الْقُلُوب) Wo musalman jo sabse ziyaada hamdardi aur iaanat ke mustahiq ho’n (khusoosan wo musalman jo muhajireen aur ansaar ke alaawa bohot ziyaada hamdardi ke mustahiq the ya wo nau-muslim jin ke moaashi tang-dasti ke baais islam se phir jaane ka khadsha tha) [Rekhta]

diwaan aur jail ko jaari karna aur aammatul majaa-a’ah (bhook-o-qaht-saali) mein, chori ki hadd (haath kaatne) ko mauqoof karna waghaira. Sab apne-apne waqt ki ahem zaroorate’n aur deeni etebaar se mufeed aur difa-e-zarar-o-umoor the. Isi tarha hi aimma-e-mujtahideen ki taraf se bhi baaz qawaaed waza’ kiye gae hain, jo-ke masaaleh mursalah zarooriya mein se hain. Tafseel ke liye dekhiye: (Al Etesaam lish Shaatibi: V1 P115; Ilm Usool-al-Fiqah lil Shaikh Abdul Wahhab Khallaaf: P85; Irshad-ul-Uqool Fee Bidah-al-Ehtifaal bi Maulid-ir-Rasool: P15-18; Kalimaat-ul-Haq Fil Ehtifaal: P28-32)

### Eteraz 3:

Jashn-e-Milaad ke dil-dagaan (yaane chaahne waale) ye bhi daleel dete hain ke husool-e-nemat par zikr-o-shukar waajib hai aur Nabi-e-Akram ﷺ ki wilaadat bhi ek azeem nemat hai, lehaza shukraan-e-nemat ke taur par ye jashn manaate aur khushiya’n karte hain.

### Jawab:

Ye saheeh hai ke Nabi-e-Akram ﷺ ka wujood-e-masood ek nemat-e-uzma hai aur ye bhi durust hai ke shukraan-e-nemat waajib hai. Magar ye kaha’n likha hai ke zikr-o-shukar-e-nemat ke liye juloos nikaalna, jalse karna, bhangde daalna, sabeele’n lagaana aur qawwaliya’n sunna zaroori hai. Aur kya sahaba-o-tabaeen, aimma-e-mujtahideen (رضى الله عنهم) (و رحمه الله عليهم اجمعين), hatta ke khud Saahib-e-Milaad ﷺ ne aise hi is nemat ka shukriya adaa kiya tha?

Agar nahi, to phir hame’n iska haq kis ne diya? Aur agar isi tarha shukar-e-nemat waajib hai, tab to phir karobar-e-zeesth<sup>41</sup> thap karna padenge. Taake har roz juloos-o-jashn ka ehtemaam kiya jaa sake. Kyounke Allah Ta’ala ki nemato’n ka to shumaar hi mushkil hai.

Jaisa ke Surah-an-Nahl aur Surah Ibrahim mein khud Baari Ta’ala ka irshad-e-giraami hai:

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<sup>41</sup> T: (کاروبارِ زیست) Zindagi ki mehnat [RSB]

Aur Agar Tum Allah Ki Nemato'n  
Ka Shumaar Karna Chaho, To Tum  
Use Nahi Kar Sakte.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا.  
(Surah-an-Nahl: 18; Surah Ibrahim: 34)

Agar zikr-o-shukar-e-nemat ka saheeh tariqa ikhtiyaar kiya jaae, Sunan-e-Rasool ﷺ ko apnaya jaae, to phir ye har musalman har roz karta hai, naake saal mein sirf ek din. 'فَلْيَتَذَكَّرْ'

#### Eteraz 4:

Ye bhi kaha jaata hai ke Nabi-e-Akram ﷺ yaum-e-aashoora ka roza rakha karte the aur uska hukm bhi farmaya tha. Aur choonke ye din mubarak tha, us din ko yahoodi bhi roza rakha karte the. Kyouнке us din Allah Ta'ala ne Hazrat Musa ﷺ aur unki qaum ko firauн aur uske lashkar se najaat dilaai thi. Aur hame'n bil-oola chaahiye ke nabi ﷺ ki wilaadat ke baa-barkat din ka roza rakhe'n.

#### Jawab:

Andaaza farmae'n ke kitni tedhi soch hai. Nabi-e-Akram ﷺ ne to roza rakha aur uska hukm farmaya. Magar aajke milaadiye roza rakhne ki bajaae dastarkhwaan sajaate, sabeele'n lagaate, qawwaliya'n sunte aur bhangde daalte hain. 'الْعِيَادُ بِاللَّهِ'

Aap ﷺ ne yaum-e-aashoora ka roza rakha, magar apne yaum-e-wilaadat ke baare mein Aap ﷺ se aisi koi cheez saabit nahi. To hame'n Aap ﷺ ki itteba karni chaahiye, naake apni taraf se ibtida, na roza ki shakl mein aur na hi lah-o-laab<sup>42</sup> ke andaaz mein.

Aur doosri baat ye bhi hai ke yaum-e-aashura ka roza to quraish pehle hi rakha karte the aur mumkin hai kisi saabiqa shariyat se unho'n ne uska hukm liya ho. Jaise hurmat waale 4 mahino'n ka ehteraam karna aur hajj karna waghaira hain, aur ahd-e-jahiliyyat mein logo'n ke roza rakhne ka

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<sup>42</sup> T: (لَهُو و لَعَب) Saer, tamaasha, tafreeh, hasi-mazaaq [Rekhta]

suboot Saheeh Bukhari Ma’-al-Fath (V4 P244) aur Saheeh Muslim an-Nawawi (V7 P5) mein maujood hai.

Aur jis hadees mein mazkoor hai ke Nabi-e-Akram ﷺ jab hijrat karke madina tashreef laae aur yahoodiyo’n ko roza rakhte dekha to poocha ke ye kaisa roza hai? Aur unho’n ne najaat-e-Musa ﷺ ka waaqia bataaya aur kaha, ham usi ke shukrane ke taur par roza rakhte hain. To Nabi ﷺ ne farmaya tha ke main Musa ﷺ par tumse ziyada haqdaar hoo’n. Lehaza Aap ﷺ ne bhi roza rakha aur uska hukm diya.

To iske baare mein Qazi Ayaaz ﷺ ne kya khoob kaha hai ke: “Nabi-e-Akram ﷺ ne (yahood se sunkar) us roze ki ibtida nahi ki, balke Sihaah-o-Sunan mein mazkoora saheeh hadees-e-Ayesha ﷺ se saabit hai ke Ahd-e-jahiliyyat mein bhi quraish roza rakha karte the”.

Aur Imam Qurtubi ﷺ farmate hain ke: “Ho sakta hai ke Quraish deen-e-Ibrahim ﷺ ke kisi hukm par roza rakhte ho’n. Aur Nabi-e-Akram ﷺ ka roza rakhna muaafaqat-e-deen-e-Ibrahim ﷺ ke sabab ho. Jaisa ke Hajj ka muaamala hai aur phir jab yahood ko roza rakhte dekha to unki taaleef-e-qalb<sup>43</sup> ke liye bhi roza rakha aur uska hukm farmaya ho aur isme bhi koi amar-e-maane’ nahi ke fariqain ek hi din ka roza do (2) alag-alag asbaab ki binaa par rakhte ho’n”. Tafseel ke liye dekhiye: (Fath-ul-Baari: V4 P248 [Darul Ifta, Riyadh edition])

### Eteraz 5:

Baaz qaaileen-e-milaad to is had tak jasaarat kar jaate hain ke Nabi-e-Akram ﷺ apne yaum-e-wilaadat par ek mendha ba-taur-e-aqiqa zibah kiya karte the, to ham log kyou’n na eid-e-milaad manaae’n.

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<sup>43</sup> T: (تَالِيفِ قَلْبٍ) Dilo’n ko maael karne aur apnaane ka amal, dil moh lene ka kaam [Rekhta]

## Jawab:

Sabse pehle to aqiqa ke maane samajh le'n. Imam Ibne Qadaama رحمہ اللہ likhte hain ke: "Aqiqa us zabiha ko kehte hain jo bacche ki taraf se zibah kiya jaae aur ye bhi kaha gaya hai ke wo khana jo bacche ki wilaadat ki khushi mein pakaaya aur khilaaya jaae, wo aqiqa kehlaata hai". (Al Mughni: V9 P485 [Riyadh edition])

Aur unka kehna hai ke hamare ashaab ke nazdeek sunnat ye hai ke bacche ki paedaaish ke 7<sup>th</sup> din zibah kiya jaae aur tab na ho sake to 14<sup>th</sup> din ya phir 21<sup>st</sup> din. Jaisa ke Hazrat Ayesha رضی اللہ عنہا se marwi hai. (Al Mughni: V9 P461)

Aur jo shakhs baaligh ho jaae aur uska aqiqa na kiya gaya ho, usme ikhtilaaf hai ke wo apni taraf se aqiqa kare ya nahi?

Behrehaal agar jawaaz waalo'n ki baat hi leli jaae to umr mein ek (1) martaba aqiqa karna hoga aur phir hamesha ke liye sisila khatam ho jaaega. Che-jaaeke har saal aqiqa kiya jaae aur kisi qatai tareeq se hargiz saabit nahi ke nabuwwat milne ke baad Aap ﷺ ne ek martaba bhi aqiqa kiya ho. Kaha'n har saal aqiqa ka daawa.

Aur jis riwayat mein warid hua hai ke Aap ﷺ ne nabuwwat milne ke baad apni taraf se aqiqa kiya. Uske baare mein Haafiz Ibne Hajar Asqalani رحمہ اللہ farmate hain: "Ye Musnad Bazzar ki riwayat saheeh saabit nahi hai aur khud Imam Bazzar ka kehna hai ke: "Ye riwayat bayan karne mein Abdullah akela munfarid hai aur wo zaeef hai".

Aage farmate hain: "Imam Abdur Razzaq sahib Al-Musannaf ka kehna hai ke mohaddiseen ne sirf is riwayat ke bayan karne ki wajah se Abdullah bin Moharrar se riwayat lena hi tark kar diya, to goya is riwayat ke bayan karne mein Abdullah bin Moharrar ki saqaahat hi mitaa di thi. Lehaza isse kisi qism ka istidlaal kaise durust ho sakta hai?" (Fath-ul-Baari: V12 P12)

## Eteraz 6:

Baaz munaazir log kehte hain ke Nabi-e-Akram ﷺ peer ke din roza rakha karte the, kyonke us din Aap ﷺ paeda hue the aur phir usi se eid-e-milaad ka jawaaz paeda karte hain:

### Jawab:

Ye saheeh hai ke Nabi-e-Kareem ﷺ peer ka roza rakha karte the. Lekin ye bhi yaad rahe ke unhi ahadees mein jumeraat ke roze ka bhi zikr hai. Chunache Abu Dawood, Tirmizi, Nasai (-o-Saheeh Ibne Hibban) mein hai ke Nabi-e-Akram ﷺ peer aur jumeraat ka koshish karke roza rakha karte the. Jabke Nasai aur Abu Dawood (-o-Saheeh Ibne Khuzaima) mein hai ke Nabi-e-Akram ﷺ ne Hazrat Usaama ؓ ke poochne par bataaya ke “Peer aur jumeraat ko bando’n ke amaal Allah ke huzoor pesh kiye jaate hain aur main ye baat pasand karta hoo’n ke mere amaal is haal mein uthae jaae’n ke main roze se hoo’n. (Fath-ul-Baari: V4 P236)

Aur Saheeh Muslim-o-Tirmizi mein bhi peer aur jumeraat ke roza ki yehi wajah bayan hui hai aur Saheeh Muslim ki ek hadees mein ye bhi mazkoor hai ke peer ke roza ke baare mein Aap ﷺ ne farmaya: “Isi din main paeda hua tha aur isi din main maboos kiya gaya ya mujh par wahi naazil ki gai thi”. (Riyadh-us-Saaliheen; P488-489 [Maraajia’ Al-Arnaout, Damascus edition])

In tamaam ahadees se ye baat roz-e-raushan ki tarha waazeh ho jaati hai ke peer-o-jumerat ke roze ka asal sabab amaal ka pesh kiya jaana hai. Aur izaafi sabab (sirf peer ke roza ke liye) ye bhi tha ke Aap ﷺ usi din paeda hue the. Abh sochne ki baat ye hai ke agar Aap ﷺ ka roza rakhna mahez wilaadat ki wajah se hota to Aap ﷺ sirf peer ka roza rakhte, jumeraat ka na rakhte. Phir peer ka roza bhi saal mein ek martaba rakhte jo Aap ﷺ ki taareekh-e-wilaadat ke muwaafiq hota, har hafta na rakhte. Kyonke kisi waaqia ki yaad saal mein ek martaba hi manaai jaati hai, naake har hafta mein ek martaba.

Lehaza maaloom hua ke Aap ﷺ ka roza rakhna amaal ke pesh kiye jaane ki wajah se tha aur agar koi Hubbe-Rasool ﷺ ka dam bharne waala hai, to wo har hafte mein peer aur jumeraat ka roza rakha kare. Jo-ke Sunnat-e-Rasool ﷺ hai. Naake bidat ka irtikaab kare aur bidat ke jawaaz ke liye ahadees ka mafhoom todh-modh kar bayan karta phire. Aur roze ki bajaae, akal-o-shurb ki mehfilo'n ki taraf daawat deta phire.

Aur Nabi-e-Akram ﷺ se ye bhi hargiz saabit nahi ke Aap ﷺ ne Rabi-ul-Awwal 9<sup>th</sup> or 12<sup>th</sup> ka roza kabhi rakha ho, jo-ke Aap ﷺ ka yaum-e-wilaadat hai. Lehaza agar koi shakhs har saal us din ka roza is niyyat se rakhe to ye goya Nabi ﷺ se pesh-qadmi<sup>44</sup>, shariyat-saazi aur nauzubillah Nabi ﷺ ko shariyat-aamozi<sup>45</sup> hai. 'الْعِيَادُ بِاللَّهِ'

#### Eteraz 7:

Nabi-e-Akram ﷺ ne hajjatul wida mein 63 oont apne dast-e-mubarak se zibah kiye the. Baaz log badi door ki kaudi laate aur isse ajeeb natija nikaalte hain ke Nabi-e-Akram ﷺ ka 63 oont zibah karna is baat ki alaamat hai ke Aap ﷺ ne har saal ke badle mein ba-taur-e-eid-e-milaad 1 oont zibah farmaya:

#### Jawab:

Bidat-saaz-o-bidat-nawaaz log pehle ek cheez ejaad karte hain, aur phir use saabit karne ke liye nusoos ka operation karke unhe'n apni marzi ke mutaabiq dhaalne ki koshish karte hain. Yehi muaamala yaha'n bhi hai. Jabke dar-haqiqat unki is daleel aur daleel dene waale mein koi rabt-o-talluq nahi. Kyounke:

① Maarooof baat ye hai ke Aap ﷺ ne wo oont 10 dhul-hajja ko zibah kiye the. Jo-ke 12<sup>th</sup> mahina tha, jabke aap ﷺ ki wilaadat Rabi-ul-Awwal 9 ya

<sup>44</sup> T: (پیش قَدَمی) Pehel, sabqat [Rekhta]

<sup>45</sup> T: (شریعت آموز) Shariyat sikhaane waala [RSB]

12 ko hai, jo-ke islami saal ka 3<sup>rd</sup> mahina hai. Lehaza in qurbaniyo’n aur eid-e-milaad mein kya munaasibat hai?

② Agar un qurbaniyo’n se eid-e-milaad ka jawaaz saabit bhi karna ho to phir eid-e-milaad bhi 10 dhul-hajja ko hi honi chaahiye, na ke rabi-ul-awwal mein.

③ Nabi ﷺ ne hajjatul wida ke mauqa par 100 oont ki qurbani di thi, unme se 63 oont Hazrat Ali ؑ Yemen se laae the aur Sharah Muslim Nawawi (V8 P192) mein Qazi Ayaz ؒ ke ba-qaul: “Aap ﷺ ne 63 oont apne dast-e-Mubarak se zibah farmae, jo Aap ﷺ apne sath laae the”.

Jaisa ke Tirmizi mein mazkoor hai: “Aur Hazrat Ali ؑ ko wo 37 oont zibah karne ke liye diye gae. Jinhe’n wo Yemen se Aap ﷺ ke liye laae the”. Aur agar ye kaha jaae ke Aap ﷺ ke 63 oont zibah karne ka kya matlab hai? To haqiqat ye hai ke ye sawaal hi laa-yaani hai, baat sirf itni si hai, jo oopar zikr hui.

④ Baaz ulama ka kehna hai ke Aap ﷺ ka 63 oont zibah karna to is baat ki taraf ishaara tha ke umr shareef ke 63 saal poore ho gae hain aur zeest<sup>46</sup> ki intiha ho gai hai aur waaqai hajjatul wida ke mauqa par iski taraf ishaare bhi ho gae ke is hayaat-e-musta-aar<sup>47</sup> ke khaatme aur is jahaan-e-faani se kooch ka waqt qareeb aagaya hai.

Masalan: Yaum-e-arafa mein aayat ‘الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي’ ka nuzool ayyam-e-tashreeq mein Surah-al-Fatah ka nuzool, Aap ﷺ ka baar-baar khutbaat irshad farmaya aur khutbaat mein ishara karna ke shayad is saal ke baad ham yaha’n ekatthe na ho sake’n waghaira. Lehaza kaha jaa sakta hai ke agar 63 saal ka adad kisi baat ki daleel hai to sirf iski ke 63 saal ki umr mukmmal ho gai hai. Abh in saalo’n mein kisi saal ka izaafa nahi hoga, naake ye ibtidaa-e-milaad ki alaamat tha. Kaha’n ibtida aur kaha’n intiha?

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<sup>46</sup> T: (زَيْشَت) Zindagi, hayaat, umr [Rekhta]

<sup>47</sup> T: Udhhaar ki, maangi hui zindagi [RSB]



## Eteraz 8:

Eid Milaad ka jawaaz saabit karne ke liye Imam Siyuti ne 'Al Haawi Fil Fatawa' mein ek taareekhi riwayat bayan ki hai ke: "Khwaab mein kisi (Abbas bin Abdul Muttalib) ko Abul Lahab khaaib-o-khaasir<sup>48</sup> mila aur usne bataaya ke mujhe azaab hota rehta hai, siwaae iske ke har peer ki raat ko us din azaab mein kuch takhfeef hoti hai aur apni ungliyo'n ke darmaiyan se chand qatre paani bhi choosne ko milta hai aur ye is liye ke jab meri kaneez Sobiya ne mujhe Muhammad ﷺ ki wilaadat ki khabar di thi, to maine use azaad kar diya tha aur phir usi ne Aap ﷺ ko doodh bhi pilaaya tha".

### Jawab:

Ye qissa aur isse jawaaz-e-milaad ki daleel lena kai tarha se ghalat hai. Masalan:

① Is baat par tamaam ahle-islam ka ijma hai ke kisi nabi ke khwaab ke siwa (ke nabiyyo'n ka khwaab wahee-o-haq hota hai) kisi ka khwaab koi sharai haisiyyat nahi rakhta.

② Ye Hazrat Abbas bin Abdul Muttalib ؓ hain, ya koi aur hai? Aur phir unse jisne riwayat bayan ki hai, unho'n ne bil-waasta bayan ki hai. Lehaza ye riwayat mursal hui, jisse masaael-e-aqaaed ke baare mein istidlaal saheeh nahi.<sup>49</sup>

③ Is baat ka bhi ehtemaal hai ke Hazrat Abbas ؓ ne zamana qabl-az-islam mein ye khwaab dekha ho aur kufr ki haalat mein dekhe gae khwaab kahan hujjat honge. Jabke momin-o-muttaqi ka khwaab bhi hujjat-e-sharai nahi hota. Siwaae Ambiya ؑ ke khwaab ke.

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<sup>48</sup> T: (خائب و خاسر) Nuqsaan uthaane waala, khasaara aur maayoosi ka shikaar [Rekhta]

<sup>49</sup> Jabke ulama ke saheeh-tar qaul ke mutaabiq Mursal riwayat sirf aqaaed hi mein nahi, balke ahkaam mein bhi qabil-e-hujjat nahi hoti.

④ Aksar ahle-ilm ka khayaal hai ke kaafir agar kufr par hi mar jaae to use uske kisi amal ka sawab nahi milta, aur yehi saheeh bhi hai. Kyounke Surah-al-Furqan mein irshad-e-Ilaahi hai:

Aur Ham Un (kuffaar) Ke un Aamaal Ki Taraf Mutawajje Honge Jo Unho'n Ne (duniya mein) Kiye The. To Un (aamaal) Ko Udti Hui Khaak Ki Tarah Kar Denge.

وَقَدْ مَنَّا إِلَىٰ مَنَ عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً

(Surah-al-Furqan: 23) مَّنْثُورًا .

Aur Surah-al-Kahf mein farman-e-Ilaahi hai:

Yehi Wo Log Hain, Jinho'n Ne Apne Parwardigaar Ki Aayato'n aur Uski Mulaqaat Se Kufr Kiya. Is Liye Unke Amaal Ghaarat Ho Gae, Pas Qiyamat Ke din Ham Unka Koi Wazan Qaaem Naa Karenge.

أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ

أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا .

(Surah-al-Kahf: 105)

Mazkura-baala dono aayato'n mein farman-e-Ilaahi se yehi pata chalta hai ke agar koi haalat-e-kufr par mar jaae to uske kisi amal ka sawab use nahi milta.

Aur hadees mein bhi hai ke: “Hazrat Ayesha رضي الله عنها ne poocha ke Abdullah bin Jadaa'n, jo har Hajj ke mauqa par 1000 oont zibah kiya karta tha aur hazaar admiyo'n ko hulle<sup>50</sup> pehnaaya karta tha aur jiske ghar mein hilf-ul-fudhool<sup>51</sup> ka muaahada tae hua tha (jisme Nabi ﷺ bhi shaamil the) Kya use ye cheeze'n faaeda pohonchaaengi? To Aap ﷺ ne farmaya:

<sup>50</sup> T: (حُلَّة) Chaadar, jubba, libaas [Rekhta]

<sup>51</sup> T: Hilf-ul-Fuzool ek muaahada ka naam hai, jo tamaam qabaail-e-quraish ne milkar banaaya tha. Jisme ye baat tai hui thi ke agar koi quraish ya kisi oonche mansab par maujood aadmi bhi kisi par zulm ya jabr karta hai to tamaam qabail-e-quraish milkar mazloom ka sath denge aur usko haq aur insaf dilaae'nge.

“Nahi, kyunke usne umr bhar kabhi ye nahi kaha ke Aye Allah! Qiyamat ke roz mere gunaho’n ko bakhsh dena”. (Al Insaf: P41)

Isse bhi maaloom hua ke Abu Lahab ke khwaab ki koi qeemat nahi, na usse istidlaal saheeh hai.

① Abu Lahab ki khushi ek (1) tab-ee amr<sup>52</sup> tha (ke wo chacha tha) naake uski khushi koi taabbudi<sup>53</sup> nuqta-e-nazar se thi. Aur jab koi khushi Allah ke liye na ho, balke apne ya kisi qareebi ke yaha’n bacche ki paedaaish par fitri-o-tab-ee khushi ho to us par sawab nahi hota. Is baat se bhi is riwayat ka zoaf-o-kamzori aur jhoota hona waza’ hota hai.

② Momin to apne Nabi ﷺ ke wujood se har waqt khush rehta hai, lehaza uske liye saal mein ek (1) martaba izhar-e-khushi ka muqa (milaad) ejaad karna kisi tarha bhi laayaq nahi hai.

Al Muqhtasar, khurafiyo’n ke in aur aise hi deegar bode, be-jaan aur be-sar-o-paa dalaael, unki door-az-kaar taaweelo’n, chaabuk-dastiyo’n aur ayyariyo’n se dhoka nahi khana chaahiye.

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ.

Wa Salaamu Alaikum wa Rahmatullahi wa Barakatahu

*Abu Adnan Muneer Qamar Nawabuddin*

Tarjuman: Al Mahkama-al-Kubra, Al Khobar 31952 [Saudi Arabia]

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<sup>52</sup> T: (طَبْعِي) Fitri, zaati, qudrati [Rekhta]

<sup>53</sup> T: Aqeedat mandi [From google, RSB]

Reference Book Details			
1	Quran-e-Majeed	2	Tafseer Ibne Kaseer
3	Tabaqaat Ibne Sa’ad	4	Dalaael-un-Nubuwwah – Bayhaqi
5	Fiqh-us-Seerah – Allama Ghazali [Tehqheeq Albani]	6	Sunan Tirmizi
7	Tohfatul Ahwazi Sharha Tirmizi – Allama Abdur Rahman Mubarakpuri	8	Zaad al Maad – Allama Ibnul Qaiyyim [Tehqheeq Al Arnaout]
9	Seerat-un-Nabi ﷺ – Allama Shibli Nomani	10	Rahmatulil A’alameen ﷺ – Allama Qazi Sulaiman Mansoorpuri
11	Majmua az Zawaaed – Imam Haithami	12	Al Fathur Rabbani Sharha-o-Tarteeb Musnad Ahmad Shaibani – Allama Ahmad Abdur Rahman al Banna
13	Al Bidaaya-wan-Nihaaya – Imam Ibne Kaseer	14	Muhammad ﷺ Al Qaduwah-al-Kaamilah – Wizarat-e-Umoor al Islamiya, Dubai
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31	Al Etesaam – Ash Shaatbi	32	Ilm Usool-ul-Fiqh – Shaikh Abdul Wahhab Khilaaf
33	Irshad-ul-Uqool Fee Bida’a al Ehtefaal bi Maulid ar Rasool  – Markaz-ad-Da’awah, Dubai	34	Fathul Baari Sharha Saheeh Bukhari – Haafiz Ibne Hajar Asqalani (Darul Ifta print)
35	Riyaz-us-Saleheen – Imam Nawavi [Marajia’h Al Arnaout]	36	Al Mughni – Ibne Qadaama-al-Maqhdisi